A TARGET FOR TILLAGE, BRIEFELY CONTAINING THE MOST NECESSARY, PRETIOUS, and profitable vse thereof both for King and state.

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PROV. 14. 4.

Where no oxen are, there the crib is empty; but much increase cometh by the strength of the oxe.

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TO THE CONſcionable Reader.

MY purpoſe is not (diſcreet Reader) here to pleade with pen and paper for the belly and back of Libertines and Epicures, of Swilbolles and Swaggerers, or of any other idle drones, and wretched Atheiſts, neglecting all lawfull callings and Chriſtian meanes, to liue orderly and honeſtly either in Church or common-wealth. All theſe I acknowledge to be the greateſt waſters and ſpoylers of our country, worſe by many degrees, then any depopulators, oppreſſors or decayers of tillage: (which yet I no further iuſtifie then did the Prophets Sodome and Gomorrah before Ieruſalem, for her rebellions againſt the Lord) for theſe I aſſure thee do good to Ezec. 16. 48. 56. Eſa. 1. 10.

none, no not to themselues, nothing at all regarding the priuate or publike good: but making hauocke of the creatures, doe liue of the labours of other men for the present time, and surfetting vpon Gods blessings, do take a course to bring the whole world to confusion, and so with all expedition to haue the earth for their intollerable loosenesse to spew them out. Our land swarmeth too full of such vermine, who like the grashoppers of Egypt, begin to couer the face of our countrey, eating vp al the fruite they can come by, that no greene thing shall grow by their wils, and so darken the land and obscure the glory thereof. So that looke what is left of the palmer worme (the oppressors of the land) that haue these malt-worms deuoured, and the residue of those canker-wormes and cormorants, haue these caterpillers consumed. The truth is, this viperous brood and wicked generation haue mutually conspired, if not the destruction, yet a mightie consumption of

Leuit. 18, 25. & 20. 22.

Exod. 10. 14. 15.

Ioel. 1. 4. 5.

our

our deare common-wealth, the damme and nourse of vs all. I abhorre to speake of the damnable crue, and cursed company of drunkards and belly gods, whom the diuell hath taught a new trade of eating and drinking by measure, and methode. Their yards of cups, and order of carowsing with such low courtesie, & salutations of their honest mates absent; after an idolatrous sort prostrating themselues to their Bacchus and belliegod, I shame to dilate. Besides the tricke of Tobacco to temper their westie brains, and to adde both pleasure and thirst to Deut.29.19. *their vnmeasurable desire of drinking. I cannot reckon vp the thousands of mault and good graine, wasted and hellishly spent by these* Helluoes *and* Harpies. *All these (I know) abhorre the plough, and are enemies to the state: who yet (I confesse) in their high talke do iustifie tillage, and wil be ready (no doubt) to reforme the decay thereof, with spade and peckaxe. The humours of any such*

I detest to please, as being most horrible. Here onely I solicite the pitifull case of painfull plowmen, tradesmen, and poore labourers, not able by their paines, and gaines, to furnish their families with sufficient food, who somctimes for want thereof, breake out into fearefull clamors against the tyrannous dealing of vniust inclosers and needlesse ouerthrowers of tillage, who are here onely taxed. Neither am I so senslesse, simply to condemne all kind of pastures and feedings, knowing that euery creature in the kinde haue their proper place and portion of the earth allotted of the Lord: Besides the Christian libertie of men to vse them for their best gaine and good. Yet doth God

1.Cor.9.9. *allow such care of sheepe and oxen, that Christian men shall be forgotten? and that so much prouision shall be made for these, that the poore shall want their food? God forbid. I know there is a profitable vse of hedging and ditching for the diuision of mownds, and propertie of*

mens

mens right & inheritance; not to speake of the necessary prouision of wood, maintainance of peace, and increase of many other profits amongst neighbours, who otherwise (perhaps) would proue contentious and iniurious one towards another: yet quite to hedge out the poore, and by this meanes to ouerthrow the plough, is a hellish practise. And thus hauing vnfolded my mind and true meaning, I commit thee to him that hath the hearts of all in his hand to make them pliable to his seruice and publicke good, both of Church and common-wealth.

Thine in the Lord Iesus,

IOHN MOORE.

THE PRINCIPALL points of the Treatise following.

1. *The fruite and profite of honest labour and husbandrie; it yeeldeth plentie and abundance.*
2. *The earth vsed in her kind is verie sufficient to relieue all the inhabitants thereof.*
3. *There is no worldly blessing comparable to the excellent fruits of the earth, by the meanes of tillage.*
4. *Gods wonderfull wisedome and prouidence for the preseruation of the societie and fellowship of mankind, that as the inferiors cannot be without the superiours, no more can these without the other.*
5. *The singular vse and necessitie of tillage; kings themselues cannot be without it.*
6. *There is no ground or field so necessarie and fruitefull as that which is in tillage.*

A TARGET FOR TILLAGE.

And the abundance of the earth is ouer all: the king also consisteth by the field that is tilled. Eccles. cap. 5. vers. 8.

KIng Salomon after his most fearefull fall, recouering himselfe by true repentãce (throgh Gods grace and powerfull working of his holy Spirit) doth testifie by this booke the vndoubted markes thereof to Gods Church, to which againe in his old age he was reconciled and receiued. And purposing herein to set out the true happinesse and felicitie of Gods children, and so to confute all contrarie opinions of the conceited vanities of men concerning the same; which he had proued *Coherence.*

proued ſo to be by his owne too deare experience: And hauing in the former chapters by an argument of inductiõ, ſtrongly concluded againſt many particular actions and things ſo highly eſteemed and valued in the world, he cometh now in order to examine the trade of husbandrie and tillage. As if one ſhould haue demanded of him: But what ſay you Salomon, to the great abundance and plentifull increaſe of the fruites of the earth by the meanes of good huſbandrie and tillage? Indeed (ſaith he) I muſt needs confeſſe that the abundance of the earth is ouer all, that there is no worldly thing ſo neceſſary and profitable to the naturall life and being of mankind; & that euen kings themſelues and the greateſt potentates of the earth haue neede of the poore husbandmans trauell and toyle in tilling of the ground, for that the vſe of the fruites thereof are farre to be

Sence.

be preferred before gold, siluer, and all other worldly pelfe: yet with the rest they haue their miseries and afflictions, and can in no wise make vs truly blessed.

So that these words containe a commendation of the husbandmans life and calling, and that in three respects. First, in regard of the subiect of his labour, being the earth. Secondly, for the manner and kind of his labour, which is tillage. Thirdly, for the fruite that followeth his pains, which is here set out and amplified: first, by the quantitie, yeelding abundance. Secondly, for the qualitie, being ouer all; and that in two respects. First, for the excellency and preciousnesse thereof surmounting all. Secondly, in regard of the communitie and vniuersall vse thereof, fit and sufficient for all men, and those not the basest, but the highest kings themselues. *Diuision.* 1. 2. 3.

The

Summe. The ſumme of all is this, That the aboundant and plentifull fruits of the earth (by the meanes of tillage) are an incomparable earthly bleſſing, without the which, neither king nor ſtate can be maintained.

And the abundance of the earth, &c.

Doctrine 1. The husbandman by his tillage and labour hath abundance: whence we learne the fruite and profite of honeſt labour and husbandrie; it yeeldeth plentie and abundance. He which
Prou. 26. 19. tilleth the land ſhall be ſatisfied with bread, but he that followeth the idle ſhall be filled with pouertie, viz. he that painfully trauelleth in his lawfull calling, to maintaine and vphold the ſtate wherewith God hath bleſſed him, ſhall haue abundance of all neceſſarie and good things: but ſuch as
Prou 23. 21. are idle ſhall be poore and miſerable, for beggerie is their end. The ſower
Math. 13. 23. went out ſow, and although his labor and ſeed were the ſame, yet the ſoyle

was

was not alike, but the good ground made him amends, that his trauell was not in vaine, where some one corne yeelded an hundred fold, some sixtie, some thirtie: for he that soweth liberally shall reape plentifully. And those that break vp the fallow ground and sow in righteousnesse, shall surely reape after the measure of mercie: and God will raine downe a blessing vpon their paines, as the Prophet truly alludeth and applyeth it to spirituall indeauours. 2. Cor. 9. 6. Hos. 10. 12.

One reason hereof is Gods blessing vpon his owne ordinance, in prospering both the worke & the workeman. The blessing of the Lord (saith Salomon) maketh rich, not mans wit, and labour, nor any other meanes. And he onely shall with ioy eate the fruite of his hands that feareth God, and is blessed: for otherwise it is in vaine to rise early, and to lie downe late, and to eate the bread of sorrow: *Reason* 1. Prou. 10. 22. Psal. 128. 2. Psal. 127. 2.

our paines are to no purpoſe, our carke and care to no end: though we eate and fret our hearts with worldly griefe, for the bettering of our eſtate: all the meanes we can vſe ſhall be miſſpent & vnprofitable, without Gods ſpeciall bleſſing be preſent with vs.

1.Cor.3.7. He that planteth and he that watereth are nothing of themſelues, but God alone, who by his gracious bleſſing giueth a moſt happy increaſe. For

Pſal.24.1. as the earth is the Lords, and the fulneſſe thereof: ſo he maketh it barren and fruitfull at his pleaſure.

Deut.8.17.18 Beware therefore (ſaith Moſes to Iſrael) leſt thou ſay in thine heart, My power and the ſtrength of my owne hands hath prepared me this abundance, but remẽber that it is the Lord thy God that giueth thee power to get ſubſtance.

Reaſon.2. Secondly, the ſtate and condition of the earth is ſuch, by the meanes of Gods curſe vpon the ſame, for mans ſinne,

sinne, that now by nature it is so barren and fruitlesse, that except Adam and his brood get their bread with the sweate of their browes, the earth will yeeld them nothing but briers & brambles, thornes and thistles, &c. Force it they must by their great toile and trauell, or else it will not be fruitfull. So that now the hand of the diligent maketh rich, but a slothfull hand maketh poore. Such onely as with diligence and honest labour go about their businesse and affaires, God will blesse: but such as are giuen to idlenesse and sloth (neglecting their duties, or trusting to vnlawfull and indirect courses) shall surely want and come to nought. I passed (saith Salomon) by the field of the slothfull, and lo it was growne with thornes, and nettles had couered the face thereof; I considered it well, I looked vpon it, and receiued instruction. See the confusion that idlenesse worketh, and

Gen 3. 17. 18 19.

Prou. 10. 4.

Prou. 24 30. 31. 32.

the bitter fruits thereof, barrenneſſe to the ground, and beggery to the perſon, euen to ſuch as haue the meanes and vſe them not.

Vſe 1. Therefore as the ſight hereof was for Salomons learning, ſo let it be for our inſtruction: that we vſe all diligence and induſtrie in our places and callings, vpon the poore meanes that God hath lent vs to that end. Let vs
1.Cor.4.11. as Gods ſtewards be painfull & faithfull in our places, vſe his gifts and graces well, employ our talents to his
Mat.24.5. gaine and glory, and ſo to our owne
Math.25.29. good. For to him that hath ſhall be giuen, and to him that is negligent & careleſſe, and ſo wanteth and hath not, ſhall in the end that litle be taken away which he hath. And ſeeing that the hand of the diligent maketh rich, and that God promiſeth a bleſſing to his owne ordinance, and hath ſanctified all lawfull meanes for the remouing of the curſe, let vs be carefull

thus

thus to auoide it, and obtaine a bleſ-
ſing: for God the good houſholder
cannot abide to ſee any man ſtand i- Math.20.34.
dle in the market place of this world,
but thruſts them out, and ſends them
into his vineyard, ſo that they that 2.Theſ.3.10.
will not worke muſt not eate.

Secondly, it reproueth thoſe that *Vſe 2.*
thinke their owne induſtry ſufficient
to make them rich, and procure them
food: whereas all the meanes in the
world is in vaine without his bleſſing
and care.

And here let thoſe of the Miniſte- *Vſe 3.*
ry learne, that as their office and cal-
ling is a ſpirituall husbandry and a 1. Cor. 3. 9.
painfull plow, ſo it muſt be through-
ly followed: for who ſo ſlacketh his Luk. 9. 62.
hand from his plough, and looketh
backe in this buſineſſe, ſhall quickly
make balkes, and ſo procure a barren-
neſſe of his ſoyle. And as Gods word Math. 13.
is the onely ſeed that they muſt ſow:
ſo let them be carefull for the proſpe-

ring and preſeruation of the ſame in the hearts of the people. And then let them not be diſcouraged, but comfort themſelues (in this thankeleſſe calling to the world) by the example and experience of the poore husbandman, that if they do their dutie they ſhall haue abundance of fruit by Gods bleſſing. And although the ſoyle of mens ſoules by nature be both barren and fruitleſſe of good: yet their labour ſhall not be in vaine in the Lord. The husbandman muſt labour before he receiue the fruites, he muſt plow and ſow, &c. before he can looke for his crop and happy harueſt. He muſt waite for the precious fruite of the earth: he goth forth weeping (as it were) to ſow his ſeed: but at the appointed time returneth with ioy, and bringeth his ſheaues: he may ſow in teares, but he ſhall reape in ioy.

1. Cor. 15. 58.
2. Tim. 2. 6.
Iam. 5. 7.
Pſal. 126. 6.

Doctrine 2. Secondly, abundance of fruite being

being attributed to the earth, it further teacheth vs: that the earth vsed in the kind is very sufficient to relieue all the inhabitants thereof.

God no sooner had made man, but he prouided meate out of the earth for man; yea for men and beasts and all liuing creatures in their kind. First, God gaue man life vpon the earth, and then gaue him liuing out of the same. So carefull was God for mans sustenance, that the things which should maintaine him were made before him, and produced out of the earth for his prouision. See Gods wonderfull and particular prouidence herein for all liuing creatures. God sendeth the springs into the vallies, which run betweene the mountaines, to giue drinke to all the beasts of the field, and to quench the wild Asses thirst: where likewise the fowles of the heauen do dwell, and sing among the branches. He maketh

Gen. 1. 30 31.

Psal. 104. 10. 11.

also grasse to grow for the cattell, and herbes for the vse of man, that so he being strengthned by the vertue of those herbes and fruite of trees (his
Gen.1.29. first appointed food) might bring foorth by his labor and trauell, bread and all manner of sustenance out of the earth (husbanded and tilled in the
Gen.3.18.19. sweate of mans face) that so both mā and beast may haue all manner of food ministred vnto them out of the
See Tremel. ground, for the maintenance of their life. Yea God prouideth wine (saith
Psal.104.15. Dauid) to glad mans heart, and oyle to make his face to shine, and bread to strengthen his heart. No prouision is wanting, either for his necessitie, pleasure, or profite: for all the earth is filled with the fruite of his workes: So much as the birds haue their nests and foode in the high trees and Ce-
Ver.17.18. dars of Libanon, and the Storke her dwelling in the Firre tree. The Goats
23.24.27. 28.31. Roes, Does, and Conies, are not for-

gotten

gotten: for whom he hath made the mountains and rocks for their refuge & reliefe. Thus is the whole earth ful of thy riches, ô Lord, all creatures in their kind waite vpon thee, thou giueſt them meate in due ſeaſon, and they gather it: thou openeſt thy hand and they are filled with good things, Glory be to thee for euer.

Now the reaſon why God hath made the earth ſo plentifull for all kinde of prouiſion, is, for that as he hath ordained it to be (as it were) the mother of al liuing creatures here below: ſo likewiſe hath he fitted and furniſhed it to be as an able and tender nourſe to ſuckle them (as I may ſo ſpeake) with her breaſts, to bring them vp and ſuſtaine them. And therfore when through drought and dearth it fails therin & deceiueth the inhabitants, Men (ſaith the Prophet) ſhal lament for the teats, euen for the pleaſant fields and the fruitfull vine. Reaſon. Eſay. 32. 12.

Which

Vse 1.

Which doctrine serueth, first, to confute the muttering and murmuring of wicked & vnreasonable people, that blame the earth for her barrennesse, and cry out of the vnkindnesse of the times and seasons. But

Iob. 5.6.

misery (saith Eliphaz to Iob) cometh not out of the dust, neither doth affliction spring out of the earth; but man is born to trauel as the sparks fly vpward. The cause then of all wants and defects in the earth, is not in it, but in vs, who haue angred the Lord by our sinnes: for as sparkes come frō the hote fire, so doth sinne proceede from our corrupt nature, which procureth Gods curse vpon the whole earth and our selues. So saith the Pro-

Psal. 107.34.

phet: A fruitfull land God maketh barren, for the sins of them that dwel

Deut. 28.23.

therein. And he threatneth by Moses that for the sinnes of the people, the

Agge 1.10.

heauens that are ouer their head shall be brasse, and the earth that is vnder their

their feete, iron: that is, that the heauens shall giue them no more moisture for increase, then if they were of brasse; and that the earth for want of raine should be as iron, and so altogether vnfit to yeeld them any fruite. Againe, it is many times mans idlenesse and slothfulnesse that causeth barrennesse and want: and the cruelty of oppressors in decaying of needfull tillage, that procureth penury.

This point also serueth to con- *Vse 2.*
demne all wretched Atheists, who so mightily cry out and complaine of the increase of mankind, supposing the earth cannot suffise them; praying stil for plagues, that so they might haue plenty. And what is this else but to raile against heauen, and so hellishly to blaspheme the Lord God of hoasts himselfe? and to make the earth (so kind and fruitfull) as an vnnaturall mother and stepdame to the creatures?

Is ouer all: That is, excelleth all other increase. Whence we learne in the third place, that there is no worldly blessing to the excellēt fruit of the earth by meanes of tillage. Now to omit many thousand commodities which the ground bringeth forth, & to come to our bread which the earth procureth by corne and grain arising from husbandry and tillage: what is able to weigh with this blessing in the ballance, which is so necessary for the life of man, that our Sauiour teaches vs to pray especially for it, not so much as once mentioning any other thing? For what are gold and siluer, pearls and pretious stones to this our daily bread? And therfore it is rightly called the staffe of bread, being the stay of our life, as the staffe to the impotēt & aged; which God threatneth to breake when he will punish a wicked people, so that they shal eate their bread by weight with care: and on the

Doctrine 3.

Math. 6. 11.

Leuit. 26. 26.

Esay 3. 1.

Ezeck. 4. 16.

he contrary, that he will bleſſe the bread and water of thoſe that ſerue him: ſo that they ſhall eat their bread with plenteouſneſſe. Therefore ſaith the Prophet, when the vallies ſhall be couered with corne, men ſhall shout for ioy and ſing; yea and all the creatures ſhall clap their hands (as it were) in their kind, and reioyce with mirth, when our garners and corners of our houſes are ful with diuers ſorts of ſtore (the want whereof cauſeth the husbandman to be aſhamed:) this is a bleſſed thing euen in the cenſure of Gods Prophet. Exod 23 26. Leuit.26.15. Pſal.65.13. Pſal.144.13. Ioel 1. 11.

Now the reaſon why this plentifull kind of increaſe is ſo incomparable, is, for that it is welnigh the life & liuing of man and beaſt. And for this bread in particular, it is the ſtrength of mans heart, & the ſtay of his life as we haue heard; euen Eſau that wretched reprobate being almoſt famiſhed for want of food, could ſay, Giue me bread, *Reaſons.* Pſal.104.15. Gen.25.32.

bread, and take my birthright: what is it to me being almoſt dead? And how pitifull is Ieremies complaint for his deſolate people in the famine, for want of food? All the people ſigh (ſaith he) and ſeeke their bread, they haue giuen their pleaſant things for meate, to refreſh their ſoule. The children and ſucklings ſwoone in the ſtreets, they haue ſaid to their mothers, where is bread and drink; when they gaue vp the ghoſt in their mothers boſome? They that did feede delicately, periſh in the ſtreets: they that were brought vp in ſcarlet, embrace the dung. The Nazarites that were purer then the ſnow, whiter then the milke; that were more ruddy in body then the red pretious ſtones, and like the poliſhed Saphir; their skin, now for want of food, cleaueth vnto the bones, and withereth like a ſtocke, their viſar is now blacker then a coale; ſo that they that

Lam. 1. 11.

Cap. 2. 11, 12.

Cap. 4. 5.

Verſe 7.

Verſe 8.

are

re ſlaine with the ſword, are better hen they that are killed with hunger, for they fade away as they were ſtri-ken through for the fruits of the field. So ſharpe are theſe euill arrowes of famine for want of food and fruits of he earth. Hunger pierceth the heart of man with as ſenſible a pain as doth he ſharpe point of a dagger or dart, becauſe it directly fighteth againſt he life of man, and he dieth a moſt painfull death (though not ſo violent-ly) whoſe deadly wounds do longer pricke him. A ſhorter puniſhment (though heauier) doth not kill the heart ſo much as that which is of lon-ger continuance, though lighter. Therefore to auoide this extremitie of famine, the poore people are con-ſtrained to gage their houſes & their vineyards and their land, to take vp corne for their family. And the Egyp-tians gaue to Ioſeph for corne and bread, not onely all their money that they

Verſe 9.

Ezeck.5.16.

Nehem.5 3.

Gen.47.15.

they could make, but sold to him their Horses, Asses, Sheepe, &c. yea themselues as seruants and slaues to Pharaoh for want of bread. And Elies sonnes will bow for a morsell of bread: and therefore Iacobs suite to God in his iourney, was, that if God would but onely giue him bread to eate, and clothes to put on, that then he should be his Lord and God, &c.

1.Sam.2.36.

Gen.28.20.

Vse 1. The vse is, to teach vs: first, that whensoeuer God pincheth vs with the want of this blessing of bread and store of the fruits of the earth, that then in anger he threatneth the taking away of our liues, shooting his euill arrowes of famine to wound our very soules. Euill indeed in regard of the euill effects and consequents thereof.

Ezeck.5.16.

2. Secondly, we must learne to set a greater price, and farre more highly to esteeme and value these outward blessings of increase, that whensoeuer the

the Lord doth loade the earth with plentifull ſtore of fruits, and maketh pleaſant fields (as it were) to laugh vpon vs: when he burſteth the wine-preſſe, and filleth our ſtorehouſes, that then (I ſay) we enlarge our hearts and haue ſtore of praiſes for him. And as theſe earthly bleſſings manifeſt his loue and care to vs: ſo let vs expreſſe our kindnes to him, by our publiſhing and proclaiming of our thankfulneſſe, in remembrance of his mercies. Let vs ſay with the Princely Prophet, What ſhall we render to the Lord for all his benefits towards vs? &c. Ioel 2. 24. Pſal. 116. 12.

3. Laſtly, it ſerueth to reproue all carnall Epicures & vnthankfull Atheiſts, which when they are fed to the full, & ſwim in their delights & pleaſures, make their belly their god, and their fleſh their ſhrine; that fling out their heeles like wilde colts and fat horſes that are prouender prickt, againſt Phil. 3. 19. 1. Cor. 15. 32. Eſay 22. 13.

their rider: that are more vnkind then
the Oxe and the Asse that know their
Esay 1.2.3. maisters crib; yet these men that are
fed so full, and fare so finely (being so
kindly nourished of the Lord) will
not know him, but rebel against him;
& like to Bores in the franke, & swine
at mast, wallowing and tumbling in
their owne dung of their vncleannes,
neuer regard nor look vp to the store
house of heauen, from whence they
haue their food and fulnesse. Like fil-
Ezech. 16.49. thy Sodomits, their fulnesse of bread
leades them to fulnesse of idlenesse,
villany, and all kind of vncleannesse:
not vnlike the carnall Israelites whom
God had fed with the fruite of the
Deut. 32. 13. field, and caused to sucke honey out
14 15, &c. of the stone, and oyle out of the hard
rocke, butter of kine, and milke of
sheepe, with the fat of lambes and
Rams fed in Bashan, and Goats; with
the fat of the graines of wheate, and
the red licour of the grape had he fil-
led

led them. But he that ſhould haue bin vpright, when he waxed fat ſpurned with his heele; thou art fat, thou art groſſe, thou art laden with fatneſſe; therefore he forſooke God that made him, and regarded not the ſtrong God of his ſaluation. Neither let any man loath Gods good creatures, or deſpiſe any or the leaſt, for the abundance thereof, nor yet abuſe them to licenciouſneſſe (as the manner of many is) in drunkenneſſe and gluttony, in chambering & wantonneſſe, (adding drunkenneſſe to thirſt) or yet Deut. 29. 19. without due reſpect, in beſtowing them vpon their hounds, dogs, and horſes, leſt in the time of neceſſitie they be not forced earneſtly to deſire but the ſuperfluity of that, which heretofore they haue giuen to their beaſts. So was the prodigall perſon Luk 15. 26. plagued, (not keeping himſelfe at home) nor content with Gods bleſſings in his fathers houſe, but running

riot, wandering, & wasting his wealth and honesty, was forced in the famine to scramble with the swine which he kept, for their food, which yet was glad of the huskes, when they had eaten the kernell.

Text. *The king consisteth by the field that is tilled.* viz. Hath need of the husbandmans labour to till the earth, by the fruits whereof he and his subiects are maintained. Whence we

Doctrine 4. may further obserue Gods wonderful wisedome and prouidence for the preseruation of the societie and fellowship of mankind: that as the inferiors cãnot be without the superiors, no more can these without the other; euen the king himselfe hath need of the rusticke carter and clowne (as he is miscalled) to till the ground. As there must be such as rule, without confusion of all things: so there must be such as will obey. As there be maisters, so there must be seruants. The king

king cannot go to plow, yet if he will consist and be vpholden with his subiects, the land must needs be husbanded. As God hath appointed to euery one their place, so he hath fitted them with seuerall qualities and gifts, and enioyned them speciall employments for the common good. There is the head and the body, and there be many members: yet euerie one hath his peculiar place, euery one his office and order for the common good of the whole. The eye cannot say to the head, nor the head to the feete, I haue no need of you. All is not an eye nor an eare, &c. Yea those members that are reputed the baseſt and vileſt, nature hath most honored and respected. As without all the members the body is vnperfect: so without these necessary callings the body politick of the commonweath is lame. So is it also in the Church. Are all Apostles, are all Prophets, are

1. Cor. 12. 17. 21. Verses 22. 23.

all teachers? No, God hath ordained some Prophets, some Euangelists, some Pastors and Teachers, for the worke of the Ministerie, and edification of the body of Christ, that so we may grow vp in him, which is the head, vnto a perfect man, and vnto the measure of the age of the fulnesse of Christ.

Eph 4.12.13.14.

Reason 1. The reason of which doctrine is for that it specially maketh for Gods glory, whose wisedome and prouidence is seene in this goodly order of all his creatures, when as we see and behold how he hath made euery one so profitable in their place, and nothing in vaine, but for the mutuall helpe and good each to other.

Reason 2. Secondly, God will haue it so to be, to linke vs all together in loue and care one of another. This debt is alwaies owing, and must still be paide amongst Christians, not onely for the community of nature, but for

Rom.13.8.

that

that our God hath made vs so ser-
uiceable and profitable in our seuerall
places, and for one anothers vse.

And to conclude, God hath so fit- *Reason 3.*
ted vs to serue one anothers turne, to
humble the highest, standing some-
time in need of the meanest poore
man. Euen the king hath need of the
very clown, & noble Naaman of his 2. King. 5. 3. 5
slauish handmaid; and that to beate
downe our pride and selfloue, who o-
therwise would not be beholding to
any, no not to God our maker, if we
could shift for our selues.

The vse is, first, for our instruction *Vse 1.*
to teach vs to know that we are not
borne for our selues, but for the good
of our brethren. Our graces and gifts
are not our owne, but giuen vs of
God to the edification of others;
which therfore must make vs to leane
and looke one towards another in the
time of need, when iust occasion ser-
ueth: The superiour to respect the in-

feriour, the rich the poore, the wise the ignorant; and so with holy Iob to be eyes to the blind, and feet to the lame, and a father to the poore. If (saith he) I did contemne the iudgement of my seruant, and of my maid, when they did contend with me: what shall I do when God standeth vp against me? what shall I answer? He that hath made me, hath he not made him? hath not he alone fashioned vs in the wombe? So the Apostle Paul inferreth vpō the former point, that we reioyce with them that reioyce, and weepe with them that weepe, that we be of like affection one towards another, not high minded, nor wise in our owne conceit.

Iob 29.15, 16.17.

Iob.31.13.14 15.

Rom.12.15. 16.

Vse 2.

Againe, it serueth to reproue all such as abuse their headship and preheminence; and such as by this pretence go about to trample all their inferiours vnder foote, who vrge the dutie of others, & neglect their own:

Am

Am not I a king, a Lord, a maister? Am I not a Magistrate, a Landlord, a father, &c. And dost thou know me? Yes, but doest thou know thy selfe and God; and why he hath preferred and promoted thee? Namely to do good and no harme, to helpe and not to hurt? Knowest thou not that there is a King of kings, & a Lord of lords? My brethren (saith Iames) be not many maisters, knowing that we shal receiue the greater condēnation. Speak not euill one of another, grudge not one against another, lest ye be cōdēned: behold the Iudge standeth before the doore. And therefore as the Apostle exhorteth the Hebrewes, that they despise not their teachers; (for that they watch for their soules) so let not the highest Potentate, and greatest men in place, contemne the poore husbandman that laboureth for their bodies. God will haue a mutuall subiection amongst all, and a reciprocall

Iames 3.1. & 5.6.

Heb. 13.17.

ciprocall respect, and reflection of the beames of loue, and all holy duties, amongst Christian brethren. From which iniunction, Christ Iesus himselfe was not exempted, who washed his Disciples feete, to teach them humility, who became poore to make vs rich, &c. Surely he hath borne our infirmities, and carried our sorrowes, and so must we beare one anothers burthens, and so fulfill the law of Christ.

Ioh. 13. 5. 14.
2. Cor. 8. 9.
Esay 53. 4.
Gal. 6. 2.

The king consisteth by the field that is tilled. viz. Neither he nor his subiects can liue without tillage: whence obserue the singular vse and necessity of tillage. Kings themselues cannot be without it, neither in regard of their owne estate, nor their subiects: for as all must haue food and sustenance, so must the necessary meanes therunto be vsed and embraced. The sweet fruits of the earth will not now be gotten without the sweat of mans face,

Doctrine 5.

face. Adam himselfe the heire of all the world, must first till the ground, before he haue his food, and not onely he, but his heires must go to plow, if they will haue any profite. Neither was it infamous at the first, for the greatest men of renown, to be seen & very expert in this trade of tillage. It was Noahs calling, as before, so after the floud. And to passe ouer the Patriarches and Prophets, as Isaac, Elisha, and many other: Christ himself is not ashamed to call his Father an husbandman. And this is the title of Gods Ministers, they are Gods husbandmen, his people their field and husbandry, and his word and the obedience thereof, the seed & fruite of their labors. Yea God himselfe is said to be the teacher of the trade, in the Propheſie of Esay: Doth the plowmā plow all the day to sow? doth he open & break the clods of his ground? When he hath made it plaine, will he not

Gen. 3. 2. 3.
Gen. 9. 20.
Gen. 26. 12.
1. King 19. 19.
Iohn 15. 1.
Esay 28. 24. 25. 26.

not then ſow the Fitches, and caſt in Wheate by meaſure, and the appointed Barley and Rie in their place? For his God doth inſtruct him, to haue diſcretion, and doth teach him. Who then dare deſpiſe this neceſſary calling, whereof God is the Author, and the knowledge whereof he himſelfe is the teacher? and not rather glorifie God who giueth ſeed to the ſower, skill to the plower, and increaſe to his labour, to rid the earth from the curſe of penurie and barrenneſſe, and ſo by this ſanctified meanes, to make it yeeld food for mans reliefe? But howſoeuer great men haue vndergone this calling (to omit the ancient and famous houſes of the Romans recorded in hiſtories, being called Cicerones, Fabij, Piſones, of the graine they ſowed, and labour they delighted in,) this is moſt ſure, that there were neuer any mighty Potentates, which maintained not the plow, whether

2. Cor. 9. 10.

whether Pagans or Professors. Pharaoh that Egyptian king how famous was he for his treasury of corne, by that means, throughout all the world, becoming a nourse to all nations, and the keeper aliue of the whole Church of God? And it is recorded of Nebuzaradan the king of Babels steward, after the sacking of Ierusalem, that he left of the poorer sort (no doubt by the kings cõmandemẽt) to dresse the vineyards, and to till the land. So Vzziah the king of Iuda, not onely builded towers, but increased plowmen, and dressers of vines, without the which it had bene in vaine, to haue medled with the other; and the reason is added of this his indeauor and care, for that he loued husbandry.

Gen. 47.

2. King. 25. 12

2. Chro. 26. 10

Moreouer, how is it possible for Princes guards and troopes at home, besides their huge hoasts and scattering armies abroad, to be maintained without the plow? For if in the multitude

Prou.14.28. titude of the people the honor of the
king consisteth, for the want where-
of he cometh sodainly to destruction:
and if many people cannot be main-
tained without much food: and
much prouision of food cannot pos-
sibly be come by, but by much til-
lage (since the plow according to the
prouerbe, bringeth enough;) then
must this consequent be as necessary,
that neither the king himselfe, nor his
subiects and followers, can be vpholden without much tillage: for what
can the king do when he wanteth
food for his people? As the king of
Israel said to a woman in the siege of
Samaria, crying out to him, saying:

2.King.6.27. Helpe my Lord ô king: Seeing the
Lord (saith he) doth not succor thee,
how shall I helpe thee with the barne
or with the winepresse? And how
fearefull & lamentable was the estate

Lam.4.5.7. of the honorable Lords and delicate
Ladies in the siege of Ierusalem, for
want

want of food as before we obſerued?

The reaſon is Gods ordinance & iniunction, that Adam & all his iſſue ſhall labor for their liuing, and ſo prouide their bread with painfulneſſe & ſorrow, a iuſt reward for ſinne. Man I cõfes, liues not by bread alone: yet as the end of Gods prouidence is, that man ſhould liue, ſo the meanes of his prouidence is, that mã ſhould liue by bread: which bread muſt needs be got by his trauell and tillage. A corporall ſubſtance is to be maintained by corporall ſuſtenance, & as mã at the firſt was takẽ out of the earth, ſo will God haue the fruits of the earth to be his food as the fruite of his trauell: that ſo by the bread of the earth our bodies of earth may be noriſhed & relieued. Our mortal life is vpholden by earthly meanes, and as meates are ordained for the belly, and the belly for meates: ſo death ſhall diſſolue both it and them to earth againe.

Reaſon 1.

1. Cor. 6. 13.

The

Vse 1. The consideration whereof must cause vs with all chearefulnesse to honour God in the meanes, and so to vse them to his glory, and our necessary good. He that will eate must labour in a lawfull calling, and get his liuing by his Christian painfulnesse.

Prou.13.4. The slothfull man lusteth, and his

Prou.20.4. soule hath nought: he will not plow because of winter, therefore he shall beg in sommer, and haue nothing.

& 20. 13. Therefore loue not sleepe, least thou come to pouerty, but open thy eies, & thou shalt be satisfied with bread. His meaning is, that the slothfull person shall fall into extreme pouertie: and though he beg to get his liuing, yet men shall haue no remorse of his miserie. And therefore such careles persons must take heed in time, and apply their businesses, if they will haue plenty and abundance, against the time of need: for as much food is

Prou.13.23. in the field of the poore, so is the field

destroyed

destroyed without discretion. Be the ground neuer so barren, yet by Gods blessing it will yeeld the poore husbandman increase enough, by his diligent labour in tilling, and sowing the same in due season. And many a one (who hath a good stocke & fruitfull soyle) by neglecting the meanes, and not ordering things aright, waste all that they haue, and come greatly behind hand. For he that will not sow, shall not mow; and iustice it is with God, and men, that he that will not worke, shall not eate. Christians must not now looke for miracles, but vse all lawfull and ordinary meanes for meate: Christ would not turne stones into bread (as the diuel would haue him) but teacheth vs to be diligent in our callings (though without carking and distrustfull care) and then sufficient for the day will be the trauell thereof. 2. Thess. 3. 10. Math. 4. 4. Math. 6. 34.

Secondly, it reproueth and con- *vse* 2.

demneth all such as hinder this abundance of Gods blessings, by intercepting, or vtterly abolishing this mystery of tillage, to wit, all such persons as decay both houses and husbandries, that lay the land waste, and labour to make it a wildernesse in regard of men, fit only for a few such monsters in mens shape, and all kind of their cattell which they desire to keepe; hauing rooted out men (the image of the eternall God,) turned houses into bushes, and poore people into sheepe, preferring the fellowship of beasts before the societie of men, made like to God. Such kind of spoylers of their countrey may in stead of their neighbours (whom they haue rooted out) salute their oxen, sheepe and horses, which they haue nourished & increased. A fearefull wo is pronounced against all such as thus dwell alone with the destruction of their brethren: Ioyning house to house, and

and field to field, till there be no place for the poore, that so they may be placed by themselues in the middest of the earth. This is in mine eares (saith the Lord of hoasts) and for this shall their owne houses one day be desolate, and their great and stately pallaces without inhabitant. These are wasters of their countrey, who delight rather in Abimelechs plow, to sow the land with salt, (as he did the city) to make it barren and fruitlesse, then with good seede of corne and graine for the plentifull prouision of food for Gods people: and take greater pleasure to sow the soyle with the innocent blood of their poore brethren, then in procuring the meanes of abundance of bread, by good husbandry and tillage; and so in Gods account do make their possessions fields of blood, purchased in effect with the hazard of the liues of Gods inheritance, for the want of food.

Esa. 5. 8 9.

Iudg. 9 45.

Math. 27. 8. Act. 1. 18.

And to speake the best of them, the seed which they sow in such waste & decayed places, is for the most part no better then sheep tritles and dung of their beasts, to make their pastures profitable onely for themselues. If beasts (saith one) could speake, they would exclaime against such men, & call them beasts, or worse then beasts, who onely rauen when they are hungry, and being ful do spare their prey. But these neither full, nor fasting, wil abstaine from deuouring. One forrest is sufficient for many Elephants and beasts of diuers kinds to liue in, & to feed together. In the woods and wildernesse are an vnknowne number of Beares, Wolues, & Tigers; of Lions, Leopards, and Panthers, to omit so many Ostriches, Dragons, Satyres, & serpents. All these (after a sort) endure one another, & liue together in their seuerall continent: yet these most cruell and vnreasonable oppressours,

Bernard. in Cant.

Aug.

as

as wilde Bores roote vp the forreſt of their countrey and cõmonwealth, and like Wolues, delight in the deuouring of men, who are their owne fleſh and proper nation. Their woods and parkes, and paſtures, will not ſuffiſe them, but ſtill they pale in, and put out. One Lordſhip, one country, nay a whole world (I warrant you) will not ſtanch and quench the helliſh thirſt of theſe inſatiable cormorants. They licke vp the poore and their poſſeſſions, as the Oxe doth the graſſe; they eate them vp, as it were bread, and yet like greedy dogs can neuer be ſatisfied. This is the generation that the wiſe man ſpeaketh of, whoſe teeth are as ſwords, and their chawes as kniues, to eate vp the afflicted out of the earth, and the poore from amongſt men, that tread vpon the poore, and take from them burdens of wheate; ſuch as buy the poore for ſiluer, and the needy for ſhoes:

Num. 22. 4
Pſal. 14. 4.
Pſal. 59. 14. 15
Prou. 30. 14.
Amos. 5. 11. & 8. 6.

Mich.3.2,3. such as plucke off their skin from thē, and the fleſh from their bones, and chop them in peeces as for the pot, and as the fleſh within the cauldron. The Lord hath ſworne by the excellency of Iacob: ſurely I wil neuer forget any of their workes. Shall not the land tremble for this, and euerie one
Amos 8,7.8. that dwelleth therein mourne? Thou haſt conſulted ſhame to thine owne houſe, by deſtroying many people, & haſt ſinned againſt thine owne ſoule:
Hab.2.10.11. for the ſtone ſhall cry out of the duſt, and the beame out of the timber ſhal anſwer it: Wo be to him that buildeth a towne with bloud, and erecteth a
Iob.29.17. citie by iniquitie. The iawes of theſe Lions would be broken by godly Magiſtrates, and the poore oppreſſed people (that are as their prey) would be plucked out of their teeth. But they are great ones, and feare not the Princes ſword; yet let them know, that there is a great God, who is a righteous

righteous iudge, and a reuenger of theſe wrongs: who one day will proceed againſt them; whoſe word hath paſſed ſentence already, neither will it be long before the execution come. They couet fields, and take them by violence, and houſes, and take them away; ſo they oppreſſe a man and his houſe, euen a man and his heritage. Therfore thus ſaith the Lord againſt this family, I haue deuiſed a plague whereout ye ſhall not plucke your neckes. Though ſuch men dwell in deſolate cities where none inhabite but themſelues, and where houſes are brought to ruinous heapes, which they cauſed by depopulation and oppreſſion of the poore; yet ſhall they not be richi, nor their ſubſtance continue, neither ſhall they bring their ſumptuous houſes to perfectiō: the flame ſhall drie vp his branches, & he ſhall go away with the breath of his mouth: feare ſhall dwell in his

Micha.2.2.3.

Iob.15.28.29 30.

Iob.18.15.16 17.19.21. house, because it is none of his, and brimstone shall be scattered vpon his habitation; his rootes shall be dried vp beneath, and aboue shall his branches be cut downe, his remembrance shall perish from the earth, & he shall haue neither sonne, nor nephew, amongst his people, nor any posteritie in his dwellings. Surely such are the habitations of the wicked, and this is the place of him that knowes not God. Yet these men will not be reclaimed, still they build with one consent the towers of confusion; they will not be hindered and stayed, but Gen.11.6. Gyant-like make warre against God and the good of their countrey, to bring it to confusion vpon the face of the earth, & so openly in effect publish to all, that they neither feare God in heauen, king on earth, nor diuell in hell: and proclaime to all the world, Rom.3.18. that there is no feare of God before their eyes. But a fire shall consume them

them, and as they haue deuoured sub- Iob.20.15.19.
stance, so they shall vomite vp their 20.27.29.
sweet morsels, for God shall draw it
out of their bellies; and as they haue
vndone many, & forsaken the poore,
and spoyled houses which they built
not: so surely shall they feele no qui-
etnesse in their body, neither shall
they reserue of that which they desi-
red: the heauens shall declare their
wickednesse, and the earth shall rise
vp against them. This is the portion
of wicked men from God, and the
heritage that they shall haue of him:
for desolation and destruction are in Esay.59 7.8.9
their paths, and the footesteps where-
by you might trace thē, are wasting,
spoyling, and ruinating whole hou-
ses and families. Like Rauens they
build their houses high, and loue to
liue alone; and like deuouring Kites,
that prey vpon the carkasses of the
poore. No seed can grow, for these
Crowes, in the furrowes of the field,
nor

nor ſcant in the church, if they might haue their wils. For hauing deſtroied the commonwealth, they ſeize vpon the Church, and hauing waſted and taken away the bread of men, they challenge the bread of God, yea the ſhewbread and conſecrate things, moſt vnlawfull for them to haue. They ſeeke to liue of the altar though they belong not to the altar, but rather take a couſe to ouerthrow the whole ſeruice and ſacrifice, and the ſeruants of God, that otherwiſe wold more chearefully and painfully attend vpon it. Dauid would not drink that water which was drawne with ſuch danger out of the well of Bethlehem by his Worthies, though he longed and thirſted after it; yet he powred it out, for an offering vnto the Lord: but theſe men (though they haue no need) will drinke and carouſe (in the conſecrate veſſels) not water, but wine, (adding drunken-

Leuit. 21.6. 8.17.21.

1.Cor.3.13.

2.Sam.23.15. 16,17.

Dan.5.23.

kennesse to thirst) though it be to the Deut.29.19.
destruction and hazard of themselues
& Gods seruants. Oh how much bet-
ter had it bin for such, rather to haue
spilt it on the ground with remorse
(as a note of repentance) then in the
end to be sure to drinke the dregs of Psal.75.8.
Gods fearefull cup of vengeance, as a
iust reward of this sinne? Yet see a lit-
tle further the dropsie of these mens
minds, and their horsleach humour, Pro.30.15.
that makes their hearts as a graue after
all vnlawfull gaine, and a very deuou-
ring hell that will neuer be cloyed: Esai.5.15.
they clayme all for their common, the
whole world is not spacious & wide
enough for their walke. These Moles
(to speake the truth) vndermine the
foundatiō both of Church & cōmon
wealth, Prince & people: for though
the king and subiects consist by the
field that is tilled, yet still they decay
it, & lay the earth waste, ouerthrow-
ing poore mens plows in euery place,
not

not letting so much as a poore Mill to wagge for all this, but are ready to take their tole (most basely and busily) of euery poore mans bag; taking both tole and tithes: all is fish that cometh to their net, and a prey for their teeth, if they can once fasten their tallants, & tentors on the same.

Ier.8, 22. Is there no balme in Gilead? is there no Physition there? Why then is not the health of the daughter of my people recouered? But why speake I so lowd and earnestly to the back and belly, that haue no eares? Alas I see no salue sufficient to heale this sore, no medicine auaileable to cure this maladie. Let vs therefore looke vnto our God who is the alone Physition sufficient, and most excellent at such a desperate disease.

Text. In that he seemeth to distinguish betweene field and field, as expressing his mind, what field he meaneth that bringeth forth such abundance, so

so neceſſary, & ſufficiēt for the king & his ſubiects: we learn in the laſt place, Doctrine 6. that there is no ground or field ſo neceſſary and fruitfull as that which is in tillage. The ſeed which the ſower Math. 13. 18. went out to ſow in good ground (by his good husbandry, labour, and Gods bleſſing vpon the ſame) for one corne yeelded an hundred fold, for ſome other, ſixtie fold, and for another thirtie. And it is reported of Gen. 26. 12. Iſaacks crop of ſowing ſeed, in the land of Abimelech king of the Philiſtians, that he reaped the ſame yeare an hundreth fold by eſtimation: ſo the Lord bleſſed him, ſaith the text. And indeed, who is able to reckon vp the great increaſe of corne and graine that God doth raiſe out of the earth, by this his bleſſed ordinance of tillage and good husbandrie, filling our houſes, barnes, and garners, beſides our rickes, houels, ſtackes, & heapes of graine without number and meaſure,

ſome-

sometimes gathered and got togethe
in one land, (as in Egypt) and suffi
cient to serue and prouide for not
only one country but many nations,
as in the daies of Ioseph: who gathe
red wheate like to the sand of the sea,
Gen.41.49. in multitude out of measure, vntill he
left numbring, for it was without
number.

Reason 1. The reason why such abundance
of fruite proceedeth of tillage, is first,
the naturall barrennes of the earth, in
regard of Gods curse vpon the same,
by the meanes of mans sinne, which
now without painfull plowing will
not be profitable and plentifull.

2. Secondly, the blessing of God vp
pon his owne ordinance, when man
doth diligently and chearefully sub
mit himselfe vnto the same, in the
Christian vse thereof, as more largely
was shewed before in the reasons of
the second doctrine.

Vse. Which serueth to confute the
proud

proud conceite of many graceleſſe Graziers, and the preſumptuous reſolution of many greedie decayers of tillage, which ſet their acres decayed at ſuch an incomparable valuation, ſo exceedingly multiplying their rents and reuenewes. Their great ſtockes and ſtore of all kind of cattell, ſo eaſily needed, and maintained, without great charge or toile, makes now their preſent ſtate (as they ſuppoſe) vnmatchable: ſo that now they ſcorne at Iobs wealth (like Atheiſts) being farre beyond him, in oxen, ſheepe, & all kind of cattell. Yet here (I aſſure them) is ſome difference, that his land cried not out againſt him, nor the furrowes thereof made any complaint in his conſcience: and that he neuer eat the fruites thereof without ſiluer, nor grieued the ſoules of the maiſters thereof, as theſe men do in euery place. Iob.31.38.39

Their innumerable tods of wooll, their

their heards and droues of fatling
sufficient for the seruice of Cour
and countrey, they esteeme to be an
incomparable credit, and gaine. Nay
some of thē are not ashamed to say,
that by this short course, they auoid
Gen.3.17.18. 19. the curse of digging & deluing in the
earth, of plowing and sweating for
their liuing, so iustly enioyned them
Psal.73.9. of God to sinfull man. Thus they
dare open their mouth not onely a-
gainst men, but euen against their
Maker, and heauen it selfe. These men
wil liue by their own wits and waies,
despising Gods will and word, which
Psal.50.17. they cast behind them. Yet here let
me reason a little with this greedie
gripe, and decayer of tillage for his
owne priuate gaine. What field is so
fruitfull as that which is tilled? the a-
bundāce of this earth is ouer al (saith
he that is wiser then the wisest of thē
all) whose experience so dearely
bought, far surpasseth their conceits;

who

who tried all their vanities, and many more, and therefore we may truſt his reſolution, and aſſuredly preferre it before all others.

Theſe kind of men (perhaps) reaſon well for their owne perſons and places: but where is their care for the Prince, and Gods people; for the Church and commonwealth? Their fields (I confeſſe) find many beaſts, but the field that is ſowne, feedeth both men and beaſts. And here note thy charitie toward thine owne fleſh: Thou careſt for cattell, and art careleſſe of Chriſtians. Thou art kinde to thy ſelfe, and regardeſt not the ſtate of the king and his ſubiects, that conſiſt by the field that is tilled. But let the very beaſts conuince thee, the Bees, and all creatures in their kinde who are not made for themſelues, but for the common good. The ſheepe yeeld both fell and fleſh, the birds and beaſts, their yong ones and themſelues, 1.Cor.9.9.

selues; the Bees their honey, the Oxe
1. Cor. 9. 9. treadeth out the corne, and the horse beareth many heauy burthens, and al the creatures helpe for the common seruice, and reliefe of mankind: yet thou alone amongst the rest (& worse in this respect then all the rest) seekest onely thine owne gaines, and liuest to thy selfe, with the hurt of all others.

But admit thou hadst thine owne will, in turning commons into pastures, and tilled fields into closing for thy cattell; where in the end wold be thy bread, without plowing and seedes time? Therefore when God would take away the curse of the world, he bringeth in this blessing,
Gen. 8. 22. that seedes time and harueſt, cold and heate, sommer and winter, day and night should not ceasse, whilest the earth remained. But these men by their crueltie would bring all to confusion, that the world cannot stand,

if

if they be not ſtayed. And ſo iuſtly incurre the curſe of God, and his people: for as a bleſſing ſhall be vpon the head of him that ſelleth corne: ſo he that withdraweth it, the people will curſe him: for as the one prouideth for their neceſſitie, ſo the other mercileſſe men (by decaying of tillage, and keeping in of corne) do procure poore mens miſerie. Now if it be ſuch a curſed ſinne, to withdraw the corne in the daies of dearth, to make it dearer, that ſo men may vtter the very refuſe of their graine at any rate: as thoſe tyrannous oppreſſours did in the daies of Nehemia, who cauſed their brethren to gage their lands, vineyards, and houſes, yea to ſell their ſonnes, and themſelues as ſlaues, for corne: how much more intollerable an oppreſſion is it, to take away all neceſſary meanes of prouiſion, by tillage and husbandry? For if theſe men might preuaile, no corne

Pro. 11. 26.

Amos. 8. 5. 6.

Neh. 5. 3. 5. 8. 9

would be come by for any coine, for any suite or seruice, for any pricke or prise. For where no oxen are, there
Prou.14.4. the crib is emptie, but much increase cometh by the strength of the oxe. Where the means of good husbandrie is neglected, there is want of necessaries, but by the diligent tilling of the land by teames and strong cattell fit for plowing, there is plentie and abundãce both for man & beast. How
Math.6.11. can such men pray, Giue vs this day our daily bread, that daily take away the meanes of bread? Will they haue their bread, and not vse the means for bread, which is tillage? Is not this in
Math.4.7. plaine dealing to tempt the Lord? Will they haue God to feede them miraculously, with Manna, as he did
Exod.16.15. Israel in the wildernesse, to manifest his power? No, no; in Canaan God will haue plowing and sowing vsed, & therefore when Israel came thither
Iosh.5.12. Manna ceassed. I spare here to speake how

Feare the Lord

how theſe vnnaturall oppreſſours of their brethren, cauſe the people (many times) to murmure againſt their God, and to blaſpheme his name. Beſides the ſtrange rebellions, and outragious vproares and vpriſings againſt their Prince and countrey. But is it not a wonder (to vſe the words of no meane man in his time) that ſheepe that were wont to be ſo milde and gentle, and fed with ſmall coſt, ſhould now become ſo wild and rauenous, to eate vp men, and lay waſte whole countries? For theſe men (that encloſe all the commons) they pull down houſes, they ouerthrow towns leauing Churches to ſtand alone in ſome places, ſeruing only as a pen for their ſheep. And ſo cauſing poore mē of all ſorts to flit frō their dwellings, & many of thē, finding no houſes to hide their heads in, do fall to ſell their goods & houſhold ſtuffe; and at laſt (hauing nothing left) are forced to

Lib 1. Vtop. Tho. Moore.

steale,& so iustly be hanged for their labor,or at least go wandring abrode, as vagrant persons,neuer set on worke there being now small businesse, so many good husbandries and tillages being mightily decaied. And is it not vnnaturall(saith another) to turn men out to bring in sheep? Yet if they wil needs maintaine large pastures, and stocke them with sheepe, remember what God saith by Ezechiel: The sheepe of my pasture are men, & we are his people and the sheep of his pasture; and the image of God in one man is more worth then al the sheepe in the world.

Ezech. 34.31.

Psal.95.7. & 100.3.

Conclusion.

Therfore to conclude with exhortation, let such as beare the face and haue the feature of mē,ceasse now to be such monsters any more: let not those that are called,and would needs be accompted Christians, be worse then Cannibals. Let them learne of sauage beasts, to spare their owne sexe.

ſexe. Yea let them know and acknowledge, that all creatures here below, are a thouſand fold farre inferiour to him that is faſhioned ſo like to the very Creator himſelfe, and for whoſe ſake all other things were made to ſerue. And ſince that God and nature enioyne them this duty, let them be ſeruiceable for the beſt good of their pooreſt brethren, and ſtill remember that the earth is no ſtep-dame if it be not abuſed, nor our God any niggard (in prouiding for many millions of men and beaſts) if his owne ſanctified means be not deſpiſed. Let them not therefore now labour any longer to reduce the world to a confuſed Chaos, by inuerting, deforming, and quite defacing the moſt ſweete and amiable order that God hath inſtituted. Let not the Courtier (I ſay) contemne the Carter, by whoſe toile and tillage of the earth, both king and ſtate conſiſteth. And as they loue the

life and honour of their Prince, [illegible]
let them labour to vphold the [illegible]
the abundant profite whereof [illegible]
paſſeth all. Let them tender the [illegible]
of the countrey, Church, [illegible]
commonwealth, wherein they [illegible]
and breathe, the life of God and [illegible]
ture. So ſhall they be [illegible] from grie[illegible]
offences, moſt iuſtly [illegible] diſtred by
their former wicked [illegible] to al ſort
of men that hitherto [illegible] ſuſtained
the ſmart threof. So ſhal God be bet-
ter ſerued, Chriſtian [illegible]
Miniſters more [illegible]
rably maintain[illegible]
(which is a ioy[illegible]
ſhal haue profit [illegible] found
peace of conſcience [illegible] praiſe
and prayers of all [illegible] Lord,
in ſtead of many bitter curſes, [illegible]
iuſtly cauſed by their former
wicked courſes, &c.

FINIS.

A very briefe and profitable *Treatise declaring* hovve many counsells, and vvhat maner of Counselers a Prince that will gouerne well ought to haue.

(3)

The Booke speaketh.

All you that Honors woulde atcheeue,
And Counslers eke desire to bee,
Of selfe loue flee the false beleeue,
And learne my lore that you may see
What worthynesse in you doth reygne,
Such worthy state thereby tatteyne.

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